

Bloomfield Citizen.

A WEEKLY JOURNAL

PUBLISHED BY

WILLIAM A. RITSCHER, Jr.
at Bloomfield, Essex County, N. J.

Office: 314 Glenwood Avenue

Subscription, \$2.00 per year, in advance.
Six months, \$1.00; Three months, 50c.
Entered at the Post-office of Bloomfield as second-class matter.

The CITIZEN solicits contributions from the general public on any subject—political, religious, educational, or social—so long as they do not contain any personal attacks.

All communications must be accompanied by the writer's name, not necessarily for publication, but as an evidence of good faith.

Advertisements for insertion in the current week must be in hand not later than Friday noon.

SATURDAY, MAY 26, 1894.

Electric Lights.

It is almost a certainty that before many weeks pass this town will be in the midst of a discussion of the electric-light problem. The public lighting at present is not a matter of contract, but carried on under a mutual arrangement between the Township Committee and the Gas Company.

The present Township Committee, it is rumored, desires a specific contract either with the Gas Company, or an electric-light company, or have the township construct and operate its own plant.

When the Committee decides to take action towards making a contract, bids for public lighting, either by gas or electricity, will undoubtedly be solicited. If a local company is then in the field, backed by responsible parties, a bid from such a company would undoubtedly receive very favorable consideration. The present Township Committee is regarded as favorably disposed towards the introduction of electric lights, and it would not be at all surprising to see such light in use in this town before the close of the present fiscal year.

A Long Walk Up the Hudson.

The Fresh Air Club of New York is an incorporated organization, composed of amateur cross country pedestrians, under the leadership of "Father Bill" Curtis, the well-known athlete, and editor of the "Spirit of the Times." Robert Edmiston, one of the Club's officers, set a record in 1885, walking from City Hall, New York, to Oscawana Lake in Putnam County, covering fifty-six miles in thirteen hours.

Mr. J. R. Salmon, an enthusiastic member of the club, has

broken the record, however, who ever wore a shoe,

thought that this record could be lowered, and a schedule was accordingly prepared with that end in view. The start was made by himself and Robert Edmiston, from New York City Hall, May 20, at 2 o'clock in the morning under the cloudy sky. Broadway was followed to Central Park, then the Western Boulevard and Kingsbridge Road to the new ship canal at Kingsbridge. The route then lay through beautiful Riverdale Avenue to Yonkers, which was reached at 5:37 o'clock, and an itinerant milkman was here speedily relieved of the contents of a quart bottle. Thus refreshed, the travellers pursued their journey along the banks of the picturesque Hudson by way of Warburton Avenue and the old Croton Aqueduct to Hastings; then along the post road through Dobbs Ferry and Irvington to Tarrytown, arriving at 7:55 A. M. Two minutes were then spent discussing the advisability of eating breakfast; this question being decided in the negative, the walk was resumed with increased speed, past the Andre Monument, and through Sleepy Hollow, to Sing Sing, where eight minutes were wasted in a vain attempt to purchase a couple of sandwiches.

Mr. F. S. Salmon, who had been in waiting, here joined the party, and successfully acted as pace-maker during the remainder of the trip. Croton was passed at 10:25, and the hungry tramps arrived at the Eagle Hotel, in Peekskill, at 12:15 noon, where a compulsory delay of three-quarters of an hour occurred, pending the preparation of the dinner which was served at one o'clock. After partaking of a hearty meal, Peekskill was left behind at 2 P. M., and the last eight miles of road up hill to Oscawana Lake were covered in a trifle less than two hours, the finish being made about four o'clock.

On carefully computing the time occupied in walking, it was found that the former record had been beaten by one hour and six minutes, the entire distance of fifty-six miles having been accomplished in eleven hours and fifty-four minutes net walking time.

Proceeding a boat, the enthusiasts proved themselves all-round athletes by vigorously plying the oars for more than an hour, and keenly relishing the romantic scenery for which the historic Putnam Valley is justly celebrated.

Hospitable friends then entertained the club-men with a bountiful supper, and afterwards drove them to Peekskill, seeing them safely on the train for New York, well pleased with their day's jaunt.

"I was troubled with headache, but since taking Hood's Sarsaparilla I feel better in every way." Mrs. E. Willits, 78 Williams St., Orange, N. J.—Add.

LETTERS TO THE EDITOR.

Reply to the Rev. Mr. Cook.

TO THE EDITOR OF THE CITIZEN:

SIR: In your issue of May 12, you print a (sermon), preached by the Rev. Chas. A. Cook of the Baptist Church, upon the subject of good citizenship, as requested by the Essex County Christian Endeavor Union.

In his sermon he deals largely in generalities and quotations, one of which is that over fifty years ago a president of a college wrote these words: "When analyzed, the spirit of patriotism consists of two elements—the love of country and a willingness to employ its choicest powers, physical, intellectual, and moral, in advancing its interests, honor, and happiness." Who was this president, and over what college did he preside? I think it is always right when quoting to give authorities. Christ, when upon earth, taught this very principle, and Rev. Mr. Cook is a teacher of the people and a minister of the Christ crucified, who said, "There are three virtues, faith, hope, and charity, but the greatest of these is charity." Ah me, where is Mr. Cook's charity?

Now let me ask Mr. Cook upon what authority he makes the assertion that Catholics are compelled under the awful fear of excommunication to vote just as they are ordered by the Pope, Bishop, or priests. Now, sir, this assertion should become obsolete, because it has been so often refuted by liberal-minded Protestants—men who had no selfish aims in speaking or writing—that it is really a waste of time and space to call attention to it, as we have the proof right at hand here in Bloomfield.

The Rev. Father Nardiello has been here for sixteen years, and never during that period has he uttered one word from the altar to try to influence any one to vote in any way. Politics does not enter into the ritual of the Catholic religion; morality and true Christian charity is what is taught and impressed upon the fifteen hundred Catholics every day. I may go even further and say that Mr. Cook is making a mistake in continuing this unchristian and uncharitable method, as many of his congregation are becoming disgusted with his methods.

Mr. Cook claims that the Catholic Church is intolerant and that Catholics fear their priests. "Where ignorance is bliss 'tis folly to be wise." He also places Catholics in the same category as immoral men. In relation to citizenship, Mr. Cook has been in Bloomfield six years. Is he a citizen yet? I think not, as he only had his first papers about two years ago. Now I ask in the name of consistency by what right Mr. Cook dares thus insult the Catholic citizens of this town by placing them on a plane with thieves and political scamps, such as McKane and Sutherland. Unfortunately, however, Mr. Cook lost sight of the fact that McKane had been superintendent of a Protestant Sunday-school for quite a number of years. Sutherland was a deacon of a Protestant church.

Why do Catholics love and respect their priests? The reason is self-evident; they know that he sacrifices his own comfort at all times, day or night, when called upon in time of sickness, and no matter whether the disease be contagious or not. I have yet to learn of a case where a priest declined to administer spiritual comfort.

Can the same be said of other denominations?

In conclusion let me say that I am ready to meet Mr. Cook publicly and disprove, or rather give him a chance to prove, his assertions, or with your permission shall refute them through the columns of the CITIZEN.

CHARLES P. WOODS.

633 Bloomfield Avenue.

List of Patents.

Patents issued to Jerseymen, reported by Drake & Co., Solicitors of Patents, corner of Broad and Market Streets, Newark, New Jersey:

Centrifugal butter extractor, G. A. Anderson, two patents, Newark; motor opticon, J. E. Blackmore, Newark; die for the manufacture of earthenware vessels, N. V. Boeh, Trenton; garment stand, O. Borchert, Jersey City; seal, E. J. Brooks, East Orange, (two patents); wrap frame attachment for knitting machines, W. Cutts; tabernacle apparatus for separating gas from liquid by products, J. A. Dixon, East Orange; dental appliance, Z. Hand, Millville; turret head for drill machines, W. C. Jennings, Camden; railway signal device, F. E. Kinsman, Plainfield; apparatus for controlling the movement of railway trains or vehicles, F. E. Kinsman, Plainfield; indicator for fire alarm or other purposes, W. H. Kirnan, Bayonne; theatre appliance, A. Lake, Pleasantville; corn stubble cutter, S. L. Maxon, Meadow; weather proof window frame, H. Neumann, Jersey City; hat setting or flagging machine, G. Roth, Newark; valve gear for direct action engines, H. G. Sergeant, Westfield; folding box, S. F. Sherman, Newark; case for electrical measuring instruments, E. Weston, Newark, (six patents).

W. C. T. U.

The regular weekly meeting of the Bloomfield Woman's Christian Temperance Union will be held next Tuesday at 2:30 P. M. at the reading-rooms on Broad Street, next to the Post-office. All are invited to attend this meeting. The Loyal Temperance Legion School will be held at 3:30 P. M. at the same place.

Catholics and Liberty of Conscience. To the EDITOR OF THE CITIZEN:

SIR: I have read with much interest the article in last week's CITIZEN on "Civil and Religious Liberty," signed by "A Catholic." It is gratifying to me, even though it seems to sweep away the statement I made in my sermon, to find a Catholic who so decidedly that "civil and religious liberty" is a sentiment that Catholics dare read about, think about, and express without fear of excommunication, and if the occasion demands it will stand up for its defiance of excommunication." This is admitted to be very strong ground to take, for I suppose no Catholic could conceive of a greater calamity coming upon him than excommunication from the rites and privileges of the church.

And yet, Mr. Editor, I am not quite satisfied. I accept, of course, the above quoted statement as an honest and frank statement, and I am willing to believe that many Catholics agree with it. Moreover, I here declare that if I could be assured on satisfactory evidence that the bishops and priests and the membership of the Catholic Church everywhere agree with this statement, and always faithfully stand by it, I would gladly withdraw absolutely every syllable in my sermon which pointed in an opposite direction. Unfortunately, however, I have quotations and facts in my possession which make such assurance impossible. Other Catholics have made statements which are out of all harmony with those quoted by your correspondent, and as the whole truth should come out in connection with this question I ask the privilege of using the columns of your paper to give your readers some quotations on liberty of conscience from utterances made by the highest dignitaries in the Catholic Church. I do this in simple justice to truth, and as evidence that statements made in my sermon are fully borne out by the words and actions of Catholics themselves.

Pope Pius IX. said of liberty of conscience, "It is a most pestiferous error. From it spring revolutions, corruption, contempt of sacred things, holy institutions, and laws, and, in one word, that pest of others most to be dreaded in a state, unbridled liberty of opinion." Bishop O'Connor of Pittsburgh is responsible for the following: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church." In January, 1870, Cardinal Antonelli, in behalf of Pope Pius IX., wrote to the Bishop of Nicaragua as follows: "We have lately been informed here that an attempt has been made to change the order of things in that republic by publishing programmes in which are enunciated freedom of education and worship. Both of these principles are contrary to the laws of God and of the Church." Similar language appears in a letter from the same Pope to Maximilian in Mexico: "To repair the evils occasioned by the revolution, and to bring back as soon as possible happy days for the Church, the Roman Catholic religion must, above all things, continue to be the glory and majesty of the Mexican nation, to the exclusion of every other dissenting worship." It certainly does not appear from the above quotations that the Catholic Church has always been the zealous promoter of religious and civil liberty." But others have spoken as distinctly as those mentioned above.

Rev. F. X. Schoupe of the Society of the Jesuits, in a book prepared for Roman Catholic colleges and schools, says: "The civil laws are binding on the conscience only so long as they are conformable to the rights of the Catholic Church." Vicar-General Preston, in a sermon preached in New York in January, 1888, spoke as follows: "Every word Lee speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the Church, and that the Church has only jurisdiction in matters of faith. You say, 'I will receive my faith from the Pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. You must not think as you choose: you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a good Catholic. The Church teaches that the Supreme Pontiff must be obeyed, because he is the vicar of the Lord."

It is evident that this doctrine is believed and practised very generally among the Catholics in this and many other countries. That is to say, bishops and priests instruct Catholics how to vote, and threaten them with excommunication if they do not vote as directed. For example, in 1875, just before an election, seven bishops in the Roman Catholic Church in Canada issued a pastoral letter, in which they gave certain definite directions to all their priests and all their people throughout the Dominion as to whom they should support, and whom they should reject in the election, their action being based on the friendliness or hostility of the candidates to the Catholic Church. The electors in Canada were threatened with excommunication if they should vote differently from what the priests directed. In the courts afterwards it was sworn to by many electors that they voted under threat of excommunication, and believed they would be damned in

they voted differently from what the priests had commanded them. Exactly the same method was pursued in this country in connection with the last Presidential election.

Just before that election a certain priest named Stephan published a pamphlet, which was fully endorsed by the highest dignitaries of the Church, in which all Roman Catholics were advised to concentrate their efforts to defeat Harrison. In the city of Milwaukee a considerable number of voters up to the Sunday before the election worked with the Republican party, and then received orders from their priest to vote for Cleveland, and they reluctantly obeyed. These are single samples of what took place elsewhere. Harrison was defeated because General Morgan's policy as Commissioner of Indian Affairs didn't give the Catholic Church all they wanted of State money for the support of their sectarian schools among the Indians. In thousands of cases Catholics voted as they were told to by the priests.

For the present I refrain from a further discussion of this subject, though I have only given a few of the many quotations which might be given, or of the facts which might be referred to. It is undoubtedly true that there are many Catholics who do not take their politics from Rome, but it is also true that there are many who do, to the threatening of the safety of the free institutions of this country.

CHAS. A. COOK.

The Discovery Saved His Life.

Mr. G. Gaillouette, Druggist, Beaverville, Ill., says: "To Dr. King's New Discovery I owe my life. Was taken with La Grippe and tried all the physicians for miles about, but of no avail, and was given up and told I could not live. Having Dr. King's New Discovery in my store I sent for a bottle and began its use, and from the first dose began to get better, and after using three bottles was up and about again. It is worth its weight in gold. We won't keep store or house without it." Get a free trial bottle at Geo. M. Wood's drug-store.

Advert.

clairvoyant Examination Free by Dr. E. F. Butterfield, at Continental Hotel, N. Y., 20th Street and Broadway Thursday, April 19, from 9 A. M. to 4 P. M.

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